



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

viction that Emerson "is a revelation of capacity, an adjourned hope, an unassured but momentous foreshadowing." In "Foreshadowings," as in numbers of passages throughout the book, Professor Firkins is not merely giving an adequate and concentrated account of the first of American thinkers, he is himself making an important contribution to thought.

WILLIAM A. NEILSON.

SMITH COLLEGE.

FRANKLIN SPENCER SPALDING. *MAN AND BISHOP.* JOHN HOWARD MELISH.
The Macmillan Co. 1917. Pp. 297. \$2.25.

Frank Spalding, as his friends called him, was born in 1865, and died (struck by an automobile) in 1914. He was Bishop of the Protestant Episcopal Church in Utah for ten years. Rev. Mr. Melish, who tells the story of his short life, is rector of the parish of the Holy Trinity, Brooklyn, and a leader among those who are thinking and working not only for social betterment but for social justice.

Spalding was a socialist. He set no mitigating adjective before the name, and knew no differences between his position and that of other men who think that way. He had the grace of unfailing and unflinching frankness, and declared his social gospel in all places. He preached it in Trinity Church, New York, in the Cathedral of St. John the Divine, before the General Convention, and in Westminster Abbey, when Mr. Asquith pronounced his sermon one of the most inspiring to which he had ever listened. "It was the passion of his life," says his biographer. "He was an enthusiastic convert to the economic theories of Karl Marx, and he saw in socialism the instrument by which, under God, the terrible wrongs and inequalities which wreck the civilization of today were to be righted. He belonged to those religious pioneers of our day who see the larger interpretation of which Christianity is capable, and which it must receive if it is to become again the dominant factor in civilization."

Here his biographer speaks not only for his hero but for himself, and is thereby enabled to enter into the situation with sympathetic understanding. It is interesting to read in the book how this straightforward and uncompromising socialism was preached for ten years by a bishop of the Episcopal Church, not only without serious criticism but with increasing admiration and affection for the preacher. It is a tribute not so much to the force of his reasoning as to the fineness of his manly character.

GEORGE HODGES.

EPISCOPAL THEOLOGICAL SCHOOL,
CAMBRIDGE.